5:Cooper E-4 (no date) 1946 SG4 Araucanians SG4

222 137 **Wild plant foods.**—Of the noncultivated plant foods, the most important was piñons, the seeds of the Chilean pine (*Araucaria imbricata*) which grows in the Nahuelbuta coastal range as well as in the main Andean Cordillera. The natives came from considerable distances to gather the piñons in season. The number of distinct species of wild plants exploited, a good many of them intensively, as food sources was very large, totaling probably a good 75 to 100. One *Mapuche* alone, Coña, lists nearly 50 (Moesbach, 1936, pp. 30–31, 87–106). These included: Roots, and tubers—liuto (*Alstroemeria ligtu*), läwŭ (*Sisyrinchium* sp.), huanqui (*Dioscorea* sp.), gadu (*Conanthera bifolia*), and others; rhizomes of a fern, añpe (*Alsophila quadripinnata*); fruits and berries—myrtle (*Myrtus ugni*, *M. luma*, and others), "barberry" (*Berberis darwinii*, *B. congestifolia*, and others), boldo (*Boldoa fragrans* or *Peumus boldus*), peumo (*Cryptocarya rubra*), maqui (*Aristotelia maqui*), kopiu (*Lapageria rosea*), kowŭll (*Lardizabala biternata*), doka (*Mesembryanthemum chilense*), mulul (*Ribes glanduloseum*), nŭyu (*Greigia sphacelata*), mulluen (*Empetrum rubrum*), apples (feral: post-Columbian, of course), and others; "hazelnuts" (*Guevina avellana*); seeds—llenque (*Podocarpus andina*), and lanco, lanko (*Bromus stamineus*, or *B. unioloides*); ŋalka, petioles of pañke (*Gunnera scabra* or *G. chilensis*); leaves and greens—graciola (*Gratiola peruviana*), placa (*Mimulus luteus*) (in Moesbach, 1936, p. 100, leaves eaten as Europeans eat salad); many species of mushrooms; algae (seaweeds)—*Durvillaea utilis* (giant kelp), *Ulva lactuca* (sea-lettuce), *U. latissima*. Coña (in Moesbach, 1936, p. 30) lists as scarcity foods resorted to after the crop-foods were exhausted, in addition to ŋalka and añpe above-mentioned, the following, some of which are of Old World origin, but without giving details: Yuyo (*Brassica campestris*), yerba mora (*Solanum nigrum*), yerba buena (*Mentha pulegium*, *M. viridis*), cardo, troltro (apparently *Silybum marianum*, *Cynara cardunculus*).

146 In view of the great number and variety of cultivated and wild plant foods used by the *Araucanians* in the past, their plant dietary probably provided them with an adequate supply of the essential mineral and vitamin nutrients. The chief lack, from our point of view, is in green-leaf vegetables. As regards quantity, it would seem [261] from our sources that the *Araucanians* usually enjoyed food sufficiency, if not abundance: there were seasons of relative scarcity, but there is little indication of recurrent or even occasional famines proper.

224 **Hunting.**—Hunting and trapping seem to have played a very minor role in *Mapuche-Huilliche* economy, to judge from rare statements such as those of Molina (1901, p. 124) and Coña (in Moesbach, 1936, p. 36), and from the scant attention given to the subject in our many earlier extensive first-hand accounts of *Araucanian* culture. Four-footed game appears to have been relatively scarce in the southern

12: Faron E-4, 5 (1952-1954) 1964
SG4 Araucanians SG4
Mapuche

764 cemetery. It is from this select group that the official *weupin* 574 (also orators) are chosen, usually by prearrangement on the basis of closeness or type of kinship bonds and familiarity with [637] the deceased's personal history and family connections. There is [602] always one *weupin* from the wife-giving and the wife-receiving group, and in their case the selection is usually unanimous and perfunctory.

764 It is customary for all present to look upon the dead person as he lies in the uncovered coffin on the *llañi*. Many people do not wish to see the exposed corpse, however, and are reluctant to approach the coffin until it has been closed or is about to be closed. Close relatives and some of the others drop coins and other small articles into the coffin, but the inclusion of the deceased's personal belongings—shoes, hat, ring, trinkets, etc.—is a more formal matter (called *rokiñ*) performed by the surviving spouse or eldest sibling, to whom the prized objects were entrusted. Accompanying the belongings of the deceased is [261] always a small packet of food. Food is considered a token gift for the spirit's trip to the afterworld, and consists of a few small pieces of meat, bread, fruit, and the like. Supplied in this manner, the spirit will almost surely leave for the world of the dead, rather than be tempted to linger near his house.

On one occasion I witnessed, these items were forgotten until the coffin had already been lowered into the grave. The coffin was reopened and some food placed on top of the corpse. Presumably, the omission occurred because the corpse was in an advanced state of decomposition, causing the mourners to hastily cart the coffin to the burial grounds after the formal *weupin* [261] had been delivered. This incident illustrates the importance attached to the inclusion of food for the journey of the spirit and its escape from possible capture by the forces of evil. It also underscores the notion of ritual perfection involved in funeral ceremonies.

764 While the coffin is on the *llañi* in the ceremonial field, the 574 mourners partake liberally of the food and drink supplied by the immediate relatives of the deceased (man) or the widow. There is always someone ready to pour wine or *chicha*. Meat is amply 764 provided. The first helpings of food, especially horsemeat, are 57 served by the hosts in special portions to the matrilaterally 602 262